

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."
—HOLY QUR-AN, 33 : 4.
"There will be no prophet after me."
—PROPHET MUHAMMAD.

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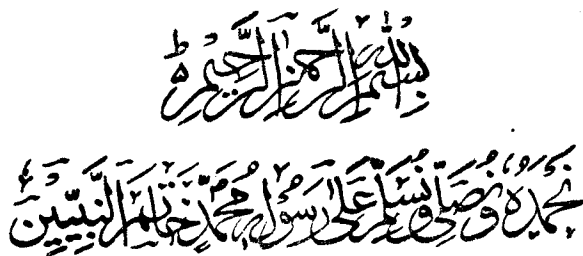
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BY THE LIGHT OF THE HOLY QUR'AN

(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil).

—The Holy Qur'ān, Ch. XXVIII v. 83.

The Purport

When pride of wealth and arrogance of power become the order of the day, the world is filled with mischief and injustice, because injured or obstructed vanity invariably shows itself in iniquitous deeds, and vanity never knows satisfaction. At such abnormal times true religion, in order to maintain the balance, undertakes to train a class of men in the art of humility and self-effacement and in the spirit of loving service. To cultivate such goodness at such times, is no doubt going against the current and entails a hard struggle. But the survival of such people and their success in the end is ensured.

RESURRECTION

or

SURVIVAL ?

Miracle and the Supernatural.

Bishop Barnes and his Modernist associates in the Church of England have been for long years at pains to pull the Christian doctrines to pieces on the plea of the demands of scientific knowledge. In his recent book *The Rise of Christianity* he has boldly and clearly set forth arguments in support of the contentions of his class. "He denies" to quote one of his critics "that Christ is the only begotten son of God, that Christ was conceived by the Holy Ghost, that Christ was born of the Virgin Mary and finally that Christ arose in the flesh from the dead." It is on the Bishop's observations on the last-mentioned question that we propose to say something today as it constitutes one of the cardinal principles of the Christian faith. "If Christ be not risen," says St. Paul, the maker of current Christianity, "then is our preaching vain and your faith vain."

Bishop Barnes and his school of thought are guided more by the verdict of science, or to be more accurate, by such knowledge of science as has so far been revealed to man, than that of the scriptures as his following observation clearly shows :

"The miraculous seemed a natural, even a necessary, concomitant of religious revelation when Christianity was born ; but we know now that in certain large scale (finite as opposed to infinite) domain of experience the activity of God is in accordance with uniform laws which express the invariable character of His control of phenomena."

If the Bishop had simply meant that there should be a system in the operation of the Divine will, we would have wholly agreed with him. But typical of all ideas emanating from Christian sources this view of uniformity of Divine laws smacks clearly of extremism. The Bishop seems to suggest that the uniformity of nature has no room for a higher intervention prompted by personal considerations in favour of a devoted servant of God.

• RESURRECTION OR SURVIVAL ?

And here we beg to differ from him. Personal Divine intervention in the course of events, otherwise known as miracles, is an inseparable feature of all revealed religions. Without this, prayer becomes a meaningless thing, which in fact it has become with the modernists in the Church of England and other rationalist thinkers in Christendom. We nevertheless concede that this intervention can be effected without suspending any of the laws working in the universe. The power and the glory of God is manifested not in upsetting the system of laws operating in the universe but in His illimitable power of subtly manipulating His laws in favour of virtue and devotion. An instance of this is afforded by the pigeon, who, immediately on the Holy Prophet Muhammad's entering the cave of Thaur to evade the chase of the enemy, laid her eggs at the mouth of the cave while a spider came along to weave a web over it to confuse the enemy all the more. This coming together of natural events, ordinarily unthinkable, assumes the form of miracle and comes to the help of the man of God when human resources fail him. This illimitable and mysterious control over the forces of nature and the collocation of events has all throughout been the prerogative of God and a direct proof of His existence that have impressed people who would otherwise remain unconvinced. It sustains the believer in his faith and inspires him to look forward to better manifestations of Divine powers in this world as well as in the next. Needless to say in the absence of this undeniable evidence, prayer would be reduced into a make-belief and religion into a mere superstition. So extensive indeed is the field of this Divine intervention through the manipulation of ordinary and quite natural events of the universe, that one sometimes wonders how little is left for nature herself and man to do in the whole system of cause and effect. In fact it would appear as if the will of God either in its spontaneity or as moved by earnest human prayers, is the principal force in the determination of the course of events. Such a beatific vision of things, however, is beyond the comprehension of so-called rationalists whose souls writhe in agony under the burden of a soulless conception of the cosmic system. That the "immutable" laws of nature are operated by an ever-resourceful, Active Will, which can make a tiny atom work in an endless

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way in manifestation of Its endless glory, is, certainly, beyond the ken of uninspired reason. It is most unfortunate, indeed, that once believing in miracles in a superstitious manner, Christianity in modern times should be found inclined to go to the other extreme of denying the possibility of miracles altogether. We, for our part, can not congratulate it on either position.

We Muslims believe in the miraculous escape of Jesus from death on the cross, thus obviating the necessity of believing in his miraculous rise. If the life of a man is to be saved in the interest of religion and truth, God has certainly the power of staying the hands of death rather than upsetting the whole system of life and death by first allowing the man to die and then giving the dead body a fresh lease of life. The latter idea of Divine power, may be fantastically enjoyable to some but is neither helpful to a scientific approach of things nor does it redound in reality to the glory of God. If God can exercise His power of intervention after death, why should not He be credited with powers to do the same even before this event actually takes place? In the alternative we have to assume that His control over the law of life is extremely limited—indeed as limited as that of man. According to Muslim belief God prefers to show His prerogative of life and death on this side of death rather than on the other, and so He saved Jesus before death actually overtook him. If Bishop Barnes had taken this Muslim and rational view of the incident, he would have been spared the fruitless trouble of explaining away the post-crucifixion appearances of the Master. There would have then been no occasion for him to say as he does that :

“Probably many years passed before the resurrection stories took the shape in which we find them in the Gospels. The differences between these stories show myth-making in operation.”

We personally do not believe in all that the Gospels contain. There are rather too many inconsistencies in the narrations and too much of the mythical in them. But with all this, one must remember that if one particular event, witnessed by a number of persons and recorded in details in all the four gospels and this in a systematic manner, is refused credence just because it contains inconsistencies and

RESURRECTION OR SURVIVAL ?

mythical elements, one has to reject the whole story about Jesus because it is intermingled everywhere with supernatural incidents and is fraught with many an inaccuracy of narration. For example, proceeding on this basis are we to disbelieve in the incident of the birth of Jesus simply because the narrations are divergent and the story is lavishly dressed with supernatural incidents. Needless to say we must believe the story of the birth itself if we are not to deny the very existence of Jesus. Similarly, we can not reject the whole story of the Mission of Jesus just because it bristles with inconsistencies and supernatural incidents. This will really be an impossible position to take up. What is more, the post-crucifixion appearances of the Master loses the colour of a myth the moment we dismiss the theory of his death on the cross. And herein comes the real test of rationalism claimed by our Modernist friends. If they were anxious just for rationalism, they could have very well satisfied its demands by accepting the Muslim theory that the Master no doubt was nailed to the cross but he did not die on the cross. Had they taken up this position the incidents leading to the crucifixion could very well be rationally reconciled with the incidents reported to have followed it. But the perversity of the Christian mind, we are afraid, will not allow it to be so simple a proposition. The Bishop with all his anxiety for rationalism and scientific attitude towards things, must retain his faith in the central doctrine of the Christian faith, *viz.*, the death of Jesus on the cross, knowing it to be an accursed death all the while. We wonder if he will also persist in believing like the bulk of the Christians that Christ must meet with this accursed death to be an atonement for sinning humanity. Nay, we shall also like to know if he has still the lingering love for a dying son-God, reminiscent of the pagan days. If the answer to our questions is in the negative, it is difficult to see what fascination there can be for him in this admittedly shameful end of a beloved one of God. Or should we put it down to a clever device of the English clergyman to avoid being suspected of being in sympathy with the faith of much-maligned Muhammad ? As a diligent student of current literature he must be aware of the Muslim position in this matter and he seems to be afraid of being on all fours with their theory

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lest he should appear to lose his identity with the Christian faith. Evidently he is conscious of the fact that the denial of the physical resurrection of Jesus will not touch the general Christian faith so vitally as the denial of his death on the cross. Because, whatever the Bishop's understanding of the mission of Jesus, to the average Christian he came only to die for their sins and thus give them a cheap salvation. And we daresay that if the Christians are made to realise in a clear and unambiguous manner that the Christ came just to serve as a model for moral action and not to requisition human salvation by the mysterious process of vicarious atonement, Christendom will not lose a moment to consider the faith of Muhammad in preference to the one preached by the Church in the name of Christ. Possibly these are the considerations that stand in the way of the Bishop's acceptance of the Muslim version of the story of Jesus' post-crucifixion appearances. If this surmise of ours is correct, we can very well credit the Bishop with far-sighted statesmanship but not with any earnestness for truth. This is certainly not the way a man of religion should think. We only hope our surmise is wrong.

We notice Bishop Barnes is for the spiritual resurrection of the Master in that he became a spiritual force after his disappearance from the scene. He is undoubtedly right in thinking that the spiritual influence of a religious teacher is as substantial and real after his death as it is during his lifetime. But there was no need to have the Master killed so quickly to witness this spiritual resurrection of his personality in the minds of his followers. He could very well be left to die a natural death a little while later to inspire his disciples in this way.

Incidentally, it would be worthwhile to know what interpretation the learned Bishop would put on the words of St. Paul, which we have quoted in the earlier part of this discussion. The apostle of the Gentiles obviously advances the alleged phenomenon of the physical resurrection of Jesus as an argument in support of the possibility of the physical resurrection of whole human race—one of the cardinal doctrines of Christianity. Evidently, if the one is not a fact, the other also will have to be dismissed as a fact. Thus the explanation given by

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the Bishop of the post-crucifixion appearances of the Master, deals a knock-out blow to the cardinal Christian doctrine of the resurrection of the human race. If, however, the Bishop agrees to believe with the Muslims in the spiritual resurrection of humanity, without any reference to the perishable body, even then he has to explain what bearing will the alleged death of Jesus on the cross and his subsequent spiritual presence, as the Bishop would put it, have on the spiritual rising of the departed souls on the Day of Judgment. Or would he prefer to class this argument of the apostle of the Gentiles among what he chooses to call "religious romance" as distinguished by him from "religious history?" We wonder!

THE HOLY PROPHET'S BIRTHDAY ANNIVERSARY IN LONDON

The Muslims of various nationalities assembled at the Caxton Hall, London, S.W.1, on Saturday, the 24th January to celebrate the Birthday Anniversary of the Prophet of Islam. The function was organised by the Muslim Society in Great Britain.

The meeting was very well attended. The hall was full to its capacity. Representatives of the various diplomatic establishments graced the occasion.

Dr. Ali Abdul Qadir, Director of Islamic Cultural Centre, was in the chair.

Light refreshments were served to the guests.

Dr. Muhammad Abdullah, Ph D., the Imam of the Mosque, Woking, opened the meeting with a recitation from the Holy Qur'ān. The principal speaker of the evening (the meeting started at 6-30 p.m.) was Mr. Habib Ibrahim Rahimtoola, whose address follows here.

MUHAMMAD, THE MAN AND THE PROPHET*

BY MR. HABIB IBRAHIM RAHIMTOOLA

Ladies and Gentlemen,

Yesterday I touched upon only one aspect of the life of the Holy Prophet Muhammad, (may the peace of God be upon him). It was the pursuit of knowledge, and the emphasis which has been laid upon it. After the advent of Islam the Muslims were the leaders in the pursuit of knowledge. Our contribution to Mathematics, Medicine, Astronomy, History and Philosophy, was considerable, but unfortunately there came upon us the period when too much material growth made the people generally comfort-loving and engrossed in pursuits of pleasure, rather than of knowledge. The Western countries, which were in the Dark Ages when we were at the top of our ascendancy, stole a march upon us because they adopted the cardinal principle which was enjoined upon us—namely the pursuit of knowledge. Time and again, we have been reminded in the Holy Qur'ān, to observe and to take lesson from what we see. We must use our critical eye and analyse the cause and effect of everything that happens, and improve the understanding of the apparently unexplainable phenomenon. Surely the secret of Western civilization largely lies in their scientific study of Nature itself, and it is a matter of extreme regret that we, Muslims, who were given the key to success over 1300 years ago, failed to use it and thus lost the race. But we must get back to the cardinal principles embodied in the Holy Qur'ān, and success would be ours for the asking.

The Holy Prophet Muhammad (may the peace of God be upon him) has shown us by his own example, the best way to live in this world, the way which would bring us the maximum advantages in this life and salvation in the hereafter. We are not called upon to renounce this world or to inflict upon ourselves tortures

*The text of speech made by the High Commissioner for Pakistan on Saturday, 24th January, 1948, at the Caxton Hall on the occasion of the Holy Prophet's Birthday Anniversary.—Ed. I. R.

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by sitting on nails, on blocks of snow with scarcely any clothing on, or to stand in the midst of the plains under a tropical sun. We must live a normal life, and observe moderation. It is excesses of every kind which are to be avoided, as they lead to what has been called in the Holy Qur'ān, the Diseases of the Heart.

The advent of Islam ushers in a new era of simplicity, both in faith and in living.

"All praise be to God, the Sovereign of the World, the Beneficent and the Merciful, King of the Day of Judgment. Lord! we worship You and beseech Your assistance. Lead us in the right path, the path of those whom You favour—and not in the path of those who merit Your retribution, or of those who persist in the error of their ways."

Such is, in brief, the simple faith that Muhammad brings to the world. It is clearly a faith that the meanest intelligence can comprehend. It is manifestly a common ground upon which divergent view-points can assemble. The substance is both simple and magnificent—the Unity and Omnipotence of the one God who is the Creator of the Universe, Wise, Just, True and All-knowing, the Unerring Guide, the Generous and Forgiving Master. No more is it necessary to tax human intelligence, imagination or credibility. No more is it necessary to diversify the God-head, nor to deify the various manifestations of Nature. Oracles from trees, stars, and phenomenon of Nature become unnecessary, so too gods and goddesses, priests and priestesses, phallic symbols and monuments of wood and stone. Into the world there floats the tangible conception, the convincing realisation of a superior deity—a God of the Universe. Muhammad's message emphasises God's Unity. His Majesty and His Mercy surpass the bounds of eloquence, His creation that of human comprehension. For himself the Prophet makes no claim to divinity or semi-divinity; he seeks neither favour nor recognition. He calls himself a slave of God and the messenger of glad tidings to the world. He preaches charity and brotherhood, the subjugation of wants and passion within human limits, and proclaims the gratitude of human kind to the All-bountiful. The effect of such a sermon was hostility of those whose interests were vitally affected—the priests and the nobility who saw in this new message the undoing of

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centuries of hard work which had secured for them the advantages which would be swept away as a heap of sand in a stormy wind. The Prophet and the handful of his followers were to go through ten years of supreme hardship and trial, but success was theirs, as promised by God. Of all the qualities that attract the wonder and reverence of mankind, the superlative excellence is courage, the perfect determination that no terror can shake, that no persecution can deter. The man who puts his life in peril for a cause which he esteems becomes the beloved of all men. His courage is contagious. It awakens the courage in others. Everywhere it finds its magnetic affinity. Everything feels its new breath. It awakens hearts of men as by a trumpet-call. The persecution of the Prophet and his followers by his own kinsmen has therefore twofold results—it inspires the Prophet and his followers with a new courage and determination, it also excites the admiration of others. Some of these persecuted followers had to leave Makka and take refuge in the land of the Christian King of Abyssinia, and the new spirit which was awakened by Islam cannot be described more eloquently than in the words of Ja'far, the brother of Ali, who became the spokesman of the refugees, in the court of Negus. "Your Majesty," he says :

"We were a people immersed in the depths of ignorance, we worshipped idols, we ate dead bodies, were devoid of morals, we broke ties of kinship, we disregarded all feelings of humanity, the strong amongst us preyed upon the weak, we were bad citizens and bad neighbours, when God sent us a messenger from our own people, a man whose lineage, honesty, trustworthiness and chastity we knew. This man, Muhammad by name, son of Abdullah, and grandson of our famous patriarch Abdul Muttalib, called us to God, and exhorted us to dissociate ourselves from the worship of stones and idols, and to worship one God, the Supreme God of the Universe. He ordered us to be truthful, faithfully to perform our pledges, to observe ties of kinship, to be honest and just; he has forbidden us from blood, from unchastity, from preying upon the wealth of orphans, and from accusing falsely good women. He has enjoined upon us prayer, giving alms and fasting."

"We trusted him," Ja'far continued :

"And believed in his message, which he had brought to us from God, and put into practice the laws and the rules which he enunciated to us. And as our worship and conduct were so different from the rest of our people, they became hostile to us and

MUHAMMAD, THE MAN AND THE PROPHET

tormented us and sought to turn us from our religion and seduce us and drive us back to the worship of the idols. And when they persecuted us and oppressed us beyond reason and tolerance, making it virtually impossible to practise our faith in peace, our Prophet directed us to seek your protection and the hospitality of your rule."

Negus asked whether Ja'far had brought anything that was revealed to Prophet Muhammad, and Ja'far read the verse entitled *Maryam* and explained the meaning of the verses. Negus was charmed and gave the party relief and shelter which they were seeking, even though the Ambassadors of Arabia were clamouring for their repatriation to their own country. Such was the force of the message of the Prophet. His spotless honesty and regard for truth was recognised even by his arch-enemies. They could not accuse him of telling a lie, so that they began to say that the Prophet had lost his mental balance and that is why his message was crazy, in that it called people to abandon their time-honoured religious beliefs and cult, the worship of idols which had been handed down from generation to generation. In spite of these trials and tribulations the Prophet remained undaunted and hopeful. He was the very embodiment of humility. He never claimed to be anything except a messenger—a mortal being of flesh and blood. He claimed neither kinship with God, nor set himself up as the incarnation of some deity.

People are accustomed to look for miracles as an evidence of prophethood. Muhammad's sole challenge to his world was to produce another book, or even a single line to match the grandeur and magnificence of the Qur'ān, which was revealed to him. To its authorship he lays no claim, were it not so, his people would be ready to acknowledge him as the greatest poet of all time. To miracle seekers his answer is plain and unequivocal; if mankind and all the spirits of the Universe should assemble to produce the like of the Qur'ān they cannot produce the like, even though they helped one another to do so. God has not sent him to work wonders; He has sent him to preach. "Am I anything but a mortal messenger?" he asks; and himself finished the answer :

"If there were angels walking the earth, We would have sent down from Heaven an angel as a messenger. We have sent

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you Muhammad, only as the bearer of good tidings and as a warner."

"Harken," says the Prophet,

"O unbelievers, I do not serve that which you serve: nor do you serve Him whom I serve: nor am I going to serve that which you serve: nor are you going to serve Him whom I serve. You will have your recompense and I will have my recompense."

No matter how great the discouragement, how difficult the task, how long the struggle, Muhammad's perseverance in his mission knows no respite or abatement. His faith in God is unshakable. In every ray of sunlight, in every fleeting cloud, he sees the tangible manifestations of the Creator's omnipotence. Every peak upon the hillside points like a finger to the Truth. Death, suffering or failure, by worldly standards have no terror for him. He is fearsome only of the account he will be called upon to render.

On reaching Madina, or Yathrib, as it was known before the arrival of the Prophet, he expressed the wish to consecrate the place, where he set foot in the city. The spot belonged to two young chieftains. Since they were rich they wished to make a gift of the land, but the Prophet insisted upon paying the market price. The construction of the Mosque commenced, and the Prophet worked as an ordinary labourer. In every way he wanted to prove that no work, however mean, was beneath his dignity. He mended his own clothes, swept his own house, and did the shopping for his family. Tribe after tribe embraced Islam and the territorial gains became larger and larger, but this success made no difference in the attitude of the Prophet. He remained humble as ever. He devoted his time and energies to reform and devotion. In Madina there were Christians and Jews who did not embrace Islam and showed apprehension as to their future, as the administration now passed into the Prophet's hands. He hastened to guarantee all they desired in the matter of freedom of worship and personal liberty. In return he insisted upon their loyalty to the State as its full citizens. The charter which was drawn up reflects his greatness, his wisdom and tolerance. "In the name of Allah, the Merciful and Compassionate" the Charter read,

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"This is a charter given by Muhammad the Prophet to the Believers, whether of the Quraish or of Yathrib, and all individuals of whatever origin, who have made cause with them. All of them shall constitute one nation—the state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace or declaring war against the enemies of his co-religionists. The Jews, who attach themselves to our Commonwealth, shall be protected from insult and persecution. They shall have an equal right with our people to our assistance and good offices. The Jews and all those domiciled in Yathrib shall form with the Muslims one composite nation, they may practise their religion in the fullest freedom. The guilty shall be pursued and punished. The Jews shall join the Muslims in Yathrib against all enemies: the allies of the Jews and Muslims shall be respected as patrons; all true Muslims shall hold in abhorrence every person guilty of crime or injustice or disorder, even though the offender may be his nearest kin."

Similar charters were granted to Christians and the Zoroastrians. These charters are of immense value as they usher a new era of tolerance and friendship towards all.

To the Christians of Najran the security of God and the pledge of his Prophet are extended to their lives, their religion and their property. There shall be no interference with the practice of their faith in religious observances, nor any change in their rights or privileges; no image or cross shall be desecrated. They shall not oppress nor be oppressed; but they shall not exercise the rights of blood vengeance as in the days of ignorance."

To the head of a Fire-Temple, the Prophet sent the following charter :

"This is a letter from Muhammad, the Apostle of God, to Furakh ibn Shaksen and to his family and posterity that they may have, regardless of which of them will turn Muslim or remain faithful to their present creed, the protection of God is on their lives and property in which they live, whether in the plains or in the hills. They shall not be treated unjustly nor oppressed, and those to whom this letter will be read must protect them. They are entirely free in their possession of fire-temples, as well as all the property attached to these temples. No one shall restrict them in the use of anything which is sacred to their religion and their society."

In this dramatic fashion the Prophet abrogated the ancient rights of the Arabs to avenge blood by blood and settle feuds by the sword. But while the right to use the sword is specifically restricted, its use is not abolished altogether. The Prophet recognised that, although the sword cannot usurp the place of reason or of justice, there may be occasions when it would be the highest duty to use it—such as when liberty is trampled underfoot, or when

freedom is at stake, or when justice has become a mockery. But there is no authority to the use of the sword to propagate faith or to seek worldly gains.

So far I have concentrated on faith and statecraft. But the picture would be incomplete without reference to the personal conduct of individuals. In Islam, a man is intended to go through life very much as God made him. He has been given eyes with which to see, a palate to taste, and senses of touch, smell and hearing. He has been endowed with feelings and emotions. He is in possession of reason, instinct and passion. He has been gifted with the faculties for the continuance of his species. No ascetic penances, no abrogation of human faculties are required or recommended, Muhammad is not only a warner, he is also the bearer of glad tidings, "Eat of the good things of life" and "Render thanks to Allah."¹ The Prophet continues :

"O you who believe, spend of the good things you have earned, and all that which is brought forth from the earth."²

These precepts summarise a Muslim's outlook on life, who may, excepting within the narrow limit of the forbidden, translate joy in its fulness, and eat to his fill of the fruit a generous Providence has created. These liberties should bring out the appreciative and constructive faculties.

Emphasis is laid in the Holy Qur'ān on the faithful performance of contracts :

"True believers are those who tend well their trusts and covenants."³

If parties to a transaction can trust one another so much the better ; but if any of the parties is not content with the oral form, a scribe should be asked to write down the terms of agreement in the presence of appropriate witnesses. Whatever the form, the substance of contract is sacred to the parties. But usury is condemned in the strongest terms, as there is "no tiger, wolf or enemy like the usurious oppressor. Their destination is the fires of Hell, wherein they will abide for ever."

The Islamic Law not only gives a woman property over her body—as to whom it shall be given and on

¹ The Holy Qur'ān, 2 : 172.

² *Ibid.*, 2 : 267.

³ *Ibid.*, 23 : 8.

MUHAMMAD, THE MAN AND THE PROPHET

what terms—but establishes her status in society in relation to the opposite sex. She is no longer a chattel, which may be bought or sold. She becomes veritably the sovereign in the house. All barriers restricting her right to succeed to property of male relations are swept away. No longer are widows excluded on the ground that they are a part of the estate to pass into the hands of their husband's heirs. No longer may daughters be excluded on the ground that upon their marriage they cease to be members of their families. Thus under the law of the Holy Qur'ān, sex and age are no disqualifications. Wives, daughters, sisters, and mothers inherit in prescribed shares; a male taking the portion of two females in the same degree.

Muhammad (may the peace of Allah be on his soul) was a man, who in peace was a gentle teacher in the ways of God, an enlightened administrator, a fair judge and a compassionate ruler. In war, he was a master of strategy as is amply borne out by the several battles he fought and won against tremendous odds, with inadequate forces, and very inferior equipment. He was a man who was firm as a rock, steadfast, imperturbable and essentially rational and practical. He was a man whose preaching was in consonance with his life; whose religion is for actual living men, not for angels. He was a man whose life was an open book for his followers to see and to emulate; when he made a decision it was in open conference. His followers were his confidants, his colleagues and his friends. When he wanted them to adopt a course of conduct, he himself set the example. And when he erred—and it is but human to err—he acknowledged his errors in public. The occasion when he was slightly annoyed at the interruption caused by the blind man while the Prophet was engaged in a discourse with the leaders of the tribes, became the occasion of rebuke from God. He prayed because he wanted men to pray, he fasted because he wanted men to fast, he gave in charity, because he wanted men to be charitable; he freed slaves so that his followers might do the same; he married and begat children for he regarded these as essential part of the scheme of creation. He worked with his own hands, to establish the dignity of labour,

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Such was Muhammad, the man, the apostle, and the conqueror. It is not therefore surprising that the Qur'ān has said :

"Certainly you have in the Apostle of Allah an excellent example."

Ladies and Gentlemen, I can do no better than to exhort you again and again to study carefully the life of the Prophet and to benefit by the example set for you. If you do, you would better yourselves and create the essentials upon which peace and happiness must rest. It is all there—the need for sacrifice for a cause—unity against all odds and a complete subjection of self for your people. Let us pray that Almighty Allah guide us on this hard but only path !

ISLAM AND ITS FOUNDER*

BY PROF. A J. ARBERRY, OF THE CAMBRIDGE UNIVERSITY

As the first rays of light creep into the eastern sky, and the great city lies hushed except for the faint stir of early dawn, the voice of the muezzin suddenly breaks the silence with the summons that has echoed for more than thirteen and a half centuries. *Allahu Akbar!* 'God is most great ! I tesify that there is no god but God. I testify that Muhammad is the Apostle of God. Come to prayer ! Come to salvation ! Prayer is better than sleeping.'

The faithful Muslim rises from his bed, performs the ritual ablution, and standing face towards Makka raises his hands and answers, '*Allahu Akbar.*' The first thought of the day, like the last thought of life, is concentrated upon God, the One, the Everlasting, the Almighty, the Compassionate.

Born 'in the Full Glare of History'

Islam, the way of salvation followed by one-sixth of the human family, has been described as the only great religion of mankind to be born 'in the full glare of history'. Its founder Muhammad was, according to Muslim tradition, born at Makka in the heart of Arabia in the

*Text of a broadcast speech, in the Home Service programme of the B.B.C.—By courtesy *The Listener*.

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year A.D. 571, of a poor but respectable family. His father died before the child was delivered into the world, and his mother when he was only in his sixth year. His grandfather died two years later. He was brought up by his uncle.

Arabia, in Muhammad's childhood, was a wild land of constant tribal feuds, yet kept in touch with the great civilisations of Europe and Asia by the trading caravans that traversed the peninsula. Muhammad himself engaged in this commerce for many years. He often withdrew to the solitude of the desert and there reflected, as we may suppose, upon the contrast between the peace he knew in that tranquil place, communing with his own soul, and the tempestuousness and sudden terrors of his people's daily life. When he was about forty, and in retirement in his favourite cave, he heard a voice bidding him to recite. "Recite? What shall I recite?" 'Recite in the Name of thy Lord,' the voice answered. That was the beginning of his mission, and the beginning of a movement destined to change the face of the world. From that time he continued at intervals to hear the voice; what the voice spoke to him he remembered, and afterwards repeated. So the Qur'ān was revealed, the message delivered by God to His Apostle Muhammad.

The substance of the message was simple. God had many times called upon mankind to follow the true faith to know that God was One; to break their idols, abandon their heathen practices, repent of their sins. God had spoken through many Prophets, among them Moses and Jesus, always the same message; but men had turned their backs, or corrupted the simple truth of the message. Yet God was infinitely patient and forgiving and of His compassion He was sending Muhammad, the Seal of the Prophets, to confirm the truth as it had been revealed before, calling upon all men to believe and serve God only.

Opposition and Success

When Muhammad first announced his mission, his claim was greeted with scorn and incredulity by all but a very few intimate friends. His following grew very slowly, while the opposition became more stubborn and

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violent ; and in the year 622 he fled to Madina, feeling perhaps that in a city not his own his Prophet's message would gain a better hearing. So it proved ; and when he died ten years later, almost the whole of Arabia had accepted the faith he proclaimed. A century more, and muezzins were chanting the Call to Prayer from the Atlantic coasts to the Indian Ocean.

The Islamic creed is very brief and very simple ; it contains two articles—that there is no god but God, and that Muhammad is the Apostle of God. The religious duties of the Muslim are fourfold. First, he must pray ; formal prayer is to be performed five times every day, at set hours and in prescribed words and acts. Secondly, he must fast ; one month in each year, the month of Ramadhan, from sunrise to sunset not partaking of any food whatsoever. Thirdly, he must endeavour, at least once in his lifetime, to perform the pilgrimage to Makka and Madina¹. And fourthly, if he has the means he must give alms, to support the faithful poor.

Islam is a system of laws, as well as a system of belief and worship. The religious code is based upon the general prescriptions of the Qur'ān, supplemented by the Hadith or traditional teaching and practice of Muhammad. These laws govern the personal and communal life of the believer, regulating his inheritance, his marriage, his private and public obligations, and securing for him the quiet and sober enjoyment of his rightful possessions. A Muslim is forbidden to consume intoxicants and the flesh of the pig. He is permitted by his religious law to contract up to a maximum of four marriages. It seems likely that this surprising ordinance reflects the conditions of life in Arabia at the time of Muhammad, when tribal quarrels and the conflicts with unbelievers were apt to leave many widows unprovided for ; it would be a meritorious act, not without a threat to peace in the home, to take such unfortunate women into one's protection. At the present day monogamy is the rule rather than exception in Islam.

The Muslim believes that there is a future life in which men will receive the consequences of their actions

¹ Visit to Madina is no part of pilgrimage—Ed. J. R.

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on earth ; his highest aspiration is there to see God face to face. The verbal profession of faith is not in itself sufficient to secure salvation ; belief must be rooted in the heart, bearing fruit in good work ; yet Muhammad declared the mercy of God to be so great, that any shall be saved in whose heart there is a mustard grain of faith. Doubtless the graphic descriptions of heaven and hell that occur in the Qur'ān were taken literally of old, and moved many to amend their ways and die in hope or fear. But the saints and mystics have lived for a nobler goal, questing the Beatific Vision, and Union with God.

A Missionary Religion

Though Islam has always been and remains a missionary religion with a universal message, Christians and Jews have been free to follow their own faiths wherever Islam prevailed, save in the heart of Arabia, the Holy Land of the Prophet ; many have played a leading part in the political and intellectual life of the community. But the worship of idols and of many gods is absolutely abhorrent to the Muslim, as also is the denial of God.

Muhammad is reported to have said that the pursuit of knowledge is a duty incumbent upon every Muslim, and that it must be sought 'even in China'. In consequence, Islam has been a great educative force in the world. From the earliest times schools have been associated with the mosques, and the Azhar in Cairo, sometimes called the oldest university in the world, recently celebrated its millennium. The religious duty of charity led to the establishment of hospitals, where the indigent sick were cared for free, and medical research was energetically prosecuted. The works of Avicenna, translated into Latin in the Middle Ages, were the basis of medical training in Europe until the rise of modern science. The care of orphans commends itself especially to a faith whose founder was himself an orphan.

Great stress is laid in Muslim writings on the idea of the Brotherhood of Islam. 'Verily the Believers are brothers', says the Qur'ān ; and in the mosque, and at the Pilgrimage, high and low, rich and poor are conscious

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of their equality before God. This is not to say that fabulous wealth has not jostled in the streets with miserable poverty since Islam became a triumphant faith. The very suddenness and totality of its triumph over the ruins of the Persian empire and the richest provinces of Byzantium, and the vastness of the spoils of those early victories, ensured that worldly power should be associated with worldly wealth for the few. Yet Muhammad and his immediate disciples were poor men, and the Prophet proclaimed *al-Faqr fakhri* (My boast is in poverty.)

It has sometimes been urged that Islam, the literal meaning of which is 'Submission' or 'Resignation', is a fatalistic creed; that the worshipper, saying that God is great, folds his hands and leaves the issue to a destiny too strong for him. It is true that this tendency has existed, and in times of decadence has prevailed. Hence it came about that the world of Islam, which kept the torch of Greek learning bright during the dark ages of Europe, afterwards sank into an intellectual lethargy and a spiritual stupor from which it has wakened only in modern times. Superstition and imposture ministered to the cravings of a people who had lost, with their political greatness, the ardour of soul and clarity of vision which had brought their ancestors leadership in world affairs, in days when they coupled faith in God with belief in themselves and their destiny.

For behind the doctrine of submission to God's will lies the positive conception that a man should so order his life, that it will be found, by God's grace, to accord with the divine purpose. When all men seek sincerely to live in that fashion, peace, which is also implicit in the word Islam, will reign throughout the world.

These are the fundamentals of Islam as seen by one who is not a Muslim, but has endeavoured to examine without prejudice the faith which, despite doctrinal differences,¹ unites men and women of many races and diverse tongues. If the partisans of that faith have not often appeared to put its high precepts into practice, the Muslim answer would no doubt be that they are not the only ones whose conduct has fallen short of their ideals.

¹ There are no doubt some differences in matters of secondary importance, but none in the fundamentals of faith.—Ed. I. R.

JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

(Continued from vol. XXXVI, p. 120)

I will quote another incident recorded in this Gospel :

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done, he sat near a Palm-tree, and under the shadow of the Palm-tree sat his disciples.

Then sayeth Jesus : so secret is predestination, brethren, that verily I say unto you, to none save one shall it be clearly manifest, he it is whom the nations look for, to whom the secrets of God are so manifest that, when he cometh into the world, blessed shall they be, that shall listen to his words, because God shall overshadow them with His Mercy, even as this Palm-tree doth overshadow us.

The disciples asked : O Master ! Who shall that man be of whom thou speakest, who shall come into the world ?

Jesus answered : He is Muhammad, the Messenger of God.¹

The presence of the name 'Muhammad' is really explained by the Aramaic equivalent, *Mauhamana*, or the Greek word *Paraclete*, which John uses in his Gospel. Jesus had, therefore, foretold the future advent of the Paraclete, i.e., *Mauhamana* or *Muhammad, the Messenger of God*.

The importance of these passages in this Gospel becomes apparent, when we recall that the Gospel was recovered and condemned some three or four centuries before the Holy Prophet was born or had proclaimed his Divine Mission. No wonder the Church condemned it as heretical and Sale felt uneasy about these passages and had to set his mind at rest by concocting a lie ; even though his disgraceful attempt did not deride, but rather enhance the testimony of this Gospel.

Was the Holy Prophet Muhammad the Comforter foretold by Jesus ? The Holy Qur'ān says :

Those who follow the Apostle-Prophet, the *ummi*, whom they find written down with them in the Torah and the Gospel.....and

¹ The Gospel of St. Barnabas, CLXIII : 180. The translation is by Laura Regg.

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follow the light which has been sent down to them, these it is that are successful.¹

The Gospels also contain passages which can be construed as foretelling the advent of *that Prophet*. The parable of the owner of the vineyard,² coming after the son (*i.e.*, Jesus) who is maltreated, contains a clear indication.

This Comforter foretold by Jesus, had to be "the Spirit of Truth who was to glorify me (Jesus)"

The Holy Qur-án refers to Muhammad as the Truth,³ and with a Muslim it is an Article of Faith that he should believe in all the prophets of God preceding Muhammad, and in their revelation.⁴ The Holy Prophet *did glorify* Jesus by denouncing as utterly false all those calumnies which were levelled by the Jews against Jesus and his mother Mary. Referring to the allegations of the Jewish Talmudists against Jesus and Mary, Dummelow says :

It is interesting to notice that Mohamed indignantly refuted these Jewish calumnies.⁵

The Holy Qur-án was revealed to verify and confirm the truth of the earlier revealed Books of God⁶ and affirm that the Holy Prophet Muhammad was *that Prophet*, who had also been mentioned by Jesus. Says the Holy Qur-án :

And when Jesus son of Mary said, O children of Israel ! Surely I am the Apostle of Allah to you ! Verifying that which is before me of the Torah and giving the good news of the Apostle who will come after me, his name being *Ahmad*, but when he came to them with clear arguments they said : It is clear enchantment.⁷

I have already mentioned that *Ahmad* is only another name of the Holy Prophet. It is a significant fact that when the New Testament was translated into Arabic the Christians themselves translated the word *Paraclete* as *Ahmad*. Of course, when Sale became, in 1826, one of the correctors of the Arabic translation of the Bible a change was made in the translation of this word.

¹ The Holy Qur-án, VII : 157.

² Matt. XXI : 33-44 ; Mark. XII : 1-11 ; Luke XX : 9, 18.

³ The Holy Qur-án, XVII : 14.

⁴ *Ibid.*, II : 4.

⁵ Dummelow, *Commentary on the Holy Bible*, 668.

⁶ The Holy Qur-án, II : 97, V : 15, XXVI : 12, 15

⁷ *Ibid.* LXI : 6.

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Jesus is reported to have said :

As long as I am in the world I am the light of the world.¹

By this Jesus clearly meant that after his death, he will cease to enlighten the world and that, if we read it with the prophecy about the *Paraclete*, it suggests that the *Paraclete* will once again bring the light of truth into the world, and the Holy Qur'an asserts that the Holy Prophet Muhammad is the light.²

It may now be said with certainty that Jesus, who had come as a prophet of God for the house of Jacob in general, and for the Lost Tribes of Israel, in particular, having prophesied the approach of the Kingdom of God and the future advent of the Comforter, the *Paraclete*, Muhammad, or Ahmad, the Praised, left for far off lands to give the same Gospel (good news) to the Lost Tribes of Israel.

Thus Jesus, the Prophet of God, fulfilled and achieved all the three objects for which he was sent to this world. May the Almighty be pleased and bless His servant 'Isa, the son of Mary. *Ameen!*

The Lost Ten Tribes of Israel ✓

Jacob was named Israel after he had successfully wrestled with a mysterious antagonist near the brook of Jabbok.³ From there he went to Haran and married Leah, Bilhah, Zilpah and Rachel. He had twelve sons and they were to stand in particular relation to at least one of the twelve tribes. But Joshua had been ordained to exclude the descendants of Levi for being numbered amongst the children of Israel⁴ and they were deprived of all inheritance⁵ as they had to act as priests.⁶ Joseph, on the contrary, was head of two tribes as his sons—Ephraim and Manasseh—were founders of two tribes called after their names; and thus the twelve tribes of Israel were made up.⁷

¹ John, IX : 5. ² The Holy Qur'an V : 15-16.

³ Gen., XXXII : 24-28. ⁴ Nu., I : 49. ⁵ Jos., XIV : 3. ⁶ Nu., XVIII : 7.

⁷ Reuben (the Reubenites) Simeon (the Simeonites), Judah, Issachar (the Issacharites) Zebulun (the Zebulunites), Dan (the Danites), Ephraim son of Joseph (the Ephraimites), Manasseh, son of Joseph (the Manassites), Benjamin (the Benjaminites), Naphtali (the Naphtalites), Gad (the Gaddites), Asher (the Asherites).

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The term *Israel* signified the whole descendants of Jacob at any one time personified as a single individual. It was so applied during his lifetime¹ and was also common during the wilderness and wandering² though more often than not they were styled as "children of Israel."³

Joshua partitioned the Holy Land—the *land of inheritance* given to Abraham—among the children of Israel and the greater part of Southern Palestine was occupied by the tribes of Judah and Benjamin ; while the remaining ten tribes settled in Northern Palestine. The capital of the ten tribes during the largest period of their history in Palestine was Samaria, a town built by Omri, king of Israel (925 B.C.E.) and it continued to be the capital of the kingdom of Israel till the captivity of the ten tribes.

The twelve tribes, after their wanderings, had united themselves and were "judged" or ruled by one of their elected leaders. The "king" was not designed to be a sovereign acting on his own despotic will, but rather had to follow the Divine Will as revealed to the prophets and the decision of a gathering of sixty-two elders, six from each of the tribes. This body so selected was called a "council" and later assumed the form of the Sanhedrin.

King Saul was the first Israelite king of the United Monarchy. On his death, however, civil war broke out and his son Ishbosheth was assassinated after a brief reign of two years. David became king of Judah, and it was not until he had reigned at Hebron for about seven years that he was invited to be the overlord of Israel as well.⁴ He captured Jerusalem from the Jebusites and made it his capital. He was succeeded by his son Solomon, "the wisest of all men of West and East."⁵ He built a splendid temple for the worship of Jehovah,⁶ a magnificent palace for himself and other palaces for his wives. During his reign commerce flourished in his kingdom and India was visited both by land, sea and air.⁷ Ophir, a place near the mouth of Indus, was reached.⁸ We hear of gold,

¹ Gen., XXXIV : 7. ² Ex., XXXII : 4 ; Deut., IV : 1.

³ Gen., XLVI : 8. Ex., I : 1, Nu., I : 2 ; Deut., XXIX : 1.

⁴ II Sam., IV : 3. ⁵ I Kings, IV : 30. ⁶ I Kings, VI : 14, 38.

⁷ The Biblical history has no record of any journey by air, but it is repeatedly mentioned in Oriental traditions.

⁸ Josephus, *Antiq.*, VIII, VI : 4.

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silver, ivory, alnum-trees,¹ pheasants and peacocks reaching his court. He also built a great mound, an artificial embankment on the east side of the Temple area towards the valley of Kidron. On top of it he built a small temple for himself, in which later on his son Absolom was buried. The mound was called after Solomon's name and the temple gradually became known as the "Throne" or "Porch of Solomon."²

Solomon was succeeded by his son Rehoboam. He had hardly ascended the throne, when, as a result of the heavy taxation, a revolt headed by Jeroboam, an Ephraimite exile, broke out in 975 B.C.E. As a result of this rebellion all but the two tribes of Israel were lost for ever to the house of David. Jeroboam became ruler of the ten tribes, and the new kingdom was called the Kingdom of Israel. The House of David, however, continued to rule over the kingdom of Judah. Thus it came about that the term *Israel* began exclusively to be applied to the Ten Tribes, while *Judah* signified the two tribes of Judah and Benjamin. It may also be mentioned here that the term "Jew" originally signified a descendant of Judah, the son of Jacob, or one belonging to the tribe of or to the kingdom of Judah. Later on, this meaning was extended, and the word was applied to those who had returned from captivity, and finally it comprehended any one of the Hebrew race throughout the world.³ The term *Jewry* was applied to the territory belonging to the kingdom of Judah.⁴

The gulf between the Israelites and Jews thus created was made wide by Jeroboam, who, with a view to prevent his subjects from visiting Jerusalem and their being won over to their old allegiance, established two shrines, one at Dan and the other at Bethel, for the worship of Golden Calf. The relations of the two kingdoms were naturally those of mutual hostility. War between Israel and Judah went on in a languid way during the first six years of their separate existence.⁵ This perpetuated a morbid habit and mistrust between the two groups.

¹ It has sometimes been asserted that Ophir was in Africa or Arabia but the alnum-tree, which is sandal wood is neither found in Africa nor in Arabia and exclusively grows in India.

² Josephus, *Antiq.*, XX, IX : 7 ; cf. *Wars*, V, V - 1.

³ Esther, II : 5 ; Matt., II : 2.

⁴ Dan., V : 13.

⁵ 1 Kings, XIV : 30 ; XV : 7, 16 ; II Chron., XII : 15 ; XIII : 320.

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King Jehu of Israel (884 B.C.E.) fought with King Athaliah of Judah. King Pekah entered into an alliance with King Rezin of Syria and invaded Judah and carried back a considerable number of captives, but they had to be released at the remonstrance of prophet Oded.¹ This act of Israel brought about the prediction of Isaiah regarding the destruction of the Israelite and Syrian kingdoms by the Assyrians.² King Ahaz of Judah, being terrified for his throne and life, called in the Assyrians. Consequently Tiglath-Pileser conquered Samaria in 740 B.C.E. and carried some of the inhabitants of Assyria.³ Pekah was slain and so was Rezin. This commenced the captivity of the ten tribes.

In Samaria, the capital of the ten tribes, worship of Baal had been set up.⁴ The cup of Israelite iniquities had been filling for years. Hoshea had become king and his iniquities added only the last drop which made the cup full to overflowing. He killed Pekah and then revolted against the Assyrians at the instigation of the Egyptian king.⁵ Shalmaneser IV at once invaded the country and in 722 B.C.E. laid siege to Samaria which lasted for three years.⁶ The length to which the siege was drawn out caused a revolt of the military officers in the Assyrian army. Sargon, the leader of the mutiny, killed Shalmaneser and became the king himself. He successfully completed the siege and carried almost all the remainder of the Ten Tribes into captivity from which they never returned.⁷ The captivities were carried to Assyria, Mesopotamia and Media.⁸ The vacant country of Samaria was repopulated by colonists from five districts of the Assyrian empire and these colonists ultimately developed into the Samaritan nation.⁹ It is for this reason that the Jews, both in south and in north of that region, considered Samaria to be a forbidden country and had an intense antipathy for the Samaritans.

In about 711 B.C.E. Hezekiah, king of Judah, with a view to fight Sargon, entered into an alliance with the king of Babylon. This brought on them the wrath of

¹ II Chron., XXVIII : 8-15. ² Isa., VII : 4-15, 17.

³ II Kings, XV : 29. ⁴ I Kings, XVI : 30-32.

⁵ II Kings, XVII : 4. ⁶ II Kings, XVIII : 9-10.

⁷ Josephus, *Antiq.*, XV, II : 2 : *Wars*, II, XVI : 4.

⁸ II Kings, XVII : 6, XVIII : 11. ⁹ II Kings, XVII : 24.

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Sargon, who fell upon them and they were defeated before they had time to put up a united front.¹

The Assyrian kingdom, however, gradually became decrepit and Nabonasser, one of the Assyrian generals, on entering Babylon proclaimed himself as the independent ruler of the country. In 686 B.C.E. the Assyrian empire was conquered by the united forces of Babylon and Media, and the empire was partitioned between the victors. Nabonasser was succeeded by his son Nebuchadnezzar (Heb. Ne-bhukhed-nettsar)² who is known in the East as Bakht i-Nassar.

Early in his reign, Jehoiakim, king of Judah, renounced his allegiance to Babylon. Nebuchadnezzar, therefore, at once put himself at the head of an army consisting of Babylonians and Medes and advanced against Jehoiakim, who ultimately had to surrender and was put to death. It was then the destiny of the two tribes of Judah to be taken to Babylon³ though this their first deportation was on a limited scale. It was in this captivity that Daniel and his three companions were taken away.⁴ The second deportation of Judah followed in 599 B.C.E. in the reign of Jehoiachin. It was on a much larger scale.⁵ Then came the crowning captivity of all. Zadekah, whom Nebuchadnezzar had placed on the throne in place of his father Jehoiachin, proclaimed independence in the ninth year of his reign.⁶ Nebuchadnezzar besieged Jerusalem once again and captured it in 588 B.C.E. As a result of this, the temple and the houses of aristocracy were burnt, the walls of the city were razed to the ground, and the temple treasures were carried off. Almost all the inhabitants were taken in captivity and removed to Babylon.⁷

Nebuchadnezzar was extremely cruel to the captives, both of Judah and Israel, who had, as a consequence of the defeat of Assyrians, become his prisoners and they feared and hated him. So much so that all wicked or cruel persons or rulers used to be called by them after his name.

¹ There is no mention of this event in the Book of Kings or of the Chronicles, but it is referred to by Isa. (X: 5-24) and is distinctly recorded in the Assyrian Monuments.

² II Kings, XXIV: 1.

³ II Kings, XXIV: 14; II Chron., XXXVI: 6-7.

⁴ Dan., I: 6. ⁵ II Kings XXIV: 12-16.

⁶ II Kings, XXIV: 20. ⁷ II Kings, XXV: 9-12.

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We now enter into another chapter of Israelitish history. Cyrus, about whom Isaiah had prophesied,¹ captured Babylon in 539 B.C.E. He subjected the entire Babylonian empire to his rule and "as for the sons of Babylon," Cyrus said in his tablet, "I delivered *their prisoners*." This happened in 536 B.C.E. By *their prisoners* Cyrus undoubtedly meant the captives taken from Jerusalem, for Ezra tells us that "the Lord stirred up the spirit of Cyrus, the King of Persia"² and he decreed the return of the "Jews to Jerusalem to build the house at Jerusalem which is in Judah."³ Cyrus also returned for this purpose "the vessels of the house of Lord which Nebuchadnezzar had taken away from Jerusalem."⁴ Ezra gives details of all the families who returned at this time to Jerusalem with Zerubabel⁵ and later on with him⁶. If we scrutinize the names carefully, we find that all of them belonged to the tribes of Judah and Benjamin.

But contrary to the decree of Cyrus all the Jews "were not allowed to return" as it was feared that their so doing would depopulate his possessions."⁷ This is also borne out by the fact that a further "return" became necessary of which Ezra himself was the leader. But even this was confined to a few families only.

The release of the Jews did not mean that they had become independent of the Persian Empire, for Judæa continued to be a part of the empire and the Governor of Judæa, though a Jew, was a nominee of the Persian kings.

Darius Hystasp, the "King of Kings," the *Dara Gustasp* of the Indian and Zend writings, is the next king in point of time. He ruled over a vast empire, extending from the Grecian Archipelago in the West to India in the East: in the North it extended to Bactria (Afghanistan); for he himself says:

While I was in Babylon these provinces rebelled against me: Persia, Susiania, Media, Assyria, Armenia, Parthia, Margiana Sattagydia and Sakians.⁸

¹ Isa, XLIV : 28, XLV : 1-14. ² Ezra, II : 1. ³ Ezra, I : 2, ; V : 13.

⁴ Ezra, V : 14. ⁵ Ezra, II : 2-57. ⁶ Ezra, VIII : 2-14.

⁷ Ezra, IV : 7-24.

⁸ Edersheim, *The Life and Times of Jesus, the Messiah*. 13.

⁹ Prof. Sayce, *Herodotus*, 389.

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Darius invaded India and led a huge army for that purpose. The details of the invasion of Darius can be gathered from the writings of Herodotus and materially connected by Darius's own inscriptions discovered at Baghestan.

The Persian empire was broken up by the Bactrians, the Scytheans and the Parthians. The Parthian empire extended from the Jhelum river in India to over 1500 miles to the west with a varying breadth from south to north of about 100 to 400 miles. Damatrius, the son of Eythydemus, conquered a considerable portion of Afghanistan and Northern India. He was known as the "King of the Indians."

I have striven into these pages of ancient history merely to show how the ten tribes became subjects, it would be more correct to say prisoners, of different kingdoms. Before I deal with their movements from country to country it would, I think, be proper to discuss the question: whether these tribes ever returned to their "own land."

The return of the ten tribes is not mentioned anywhere in the Old Testament. On the contrary, we are told:

So was Israel carried away out of their *own land* to Assyria *unto this day*.¹

Zachariah speaking of Israel, in the fourth year of King Darius, said that God had scattered them *among all the nations* and that "no man had passed through or returned" to their own land.² It would, in fact, be correct to say that after this the Old Testament and the Western historians lose all traces of the ten tribes. Sir Thomas Holditch, in *The Gates of India*, says:

With the final overthrow of the Assyrian kingdom, we lose sight of the ten tribes of Israel who for more than a century had been mingled with the people of Mesopotamia and Armenia. At least history holds no record of their national existence.³

Ignoring the vague speculations of some of the Western writers, the whereabouts of the ten tribes has always remained a mystery to them and has indeed baffled them. On the strength of a reference in the New Testament to

¹ II Kings, XVII: 23.

² Zach., VII: 4. ³ Holditch, *The Gates of India*, 49.

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'the twelve tribes' it has been suggested that some of the ten tribes had returned to Jerusalem with Zerobabel. But this is incorrect, for at a time when the question of "the return" could not even be dreamt of, Hezekiah had sent letters "to all Israel and Judah and wrote letters also to Ephraim and Manasseh that they could come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel"¹ These letters were sent all over "Judah" and "Israel"—and not to Assyria—"to the remnants.....that are escaped out of the hands of the King of Assyria."² Thus the invitation was confined to such "remnants" of Judah and Israel as had been left behind by Tilgath Pileser, and who had not been carried by him to Assyria and not to the ten tribes in captivity. The reference in the New Testament must, therefore, be taken to mean such members of the Twelve Tribes as had been left behind.

There is, however, clear testimony in ancient records to support the fact that the ten tribes, properly so called, did not return from their captivity. I have already quoted passages from the Second Book of the Kings and from Zachariah to this effect. In the Second Book of Esardas, we read :

And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoner out of their *own land* in the time of Hosea, the King, whom Shalmanesar, the King of Assyria led away as captive, and *he crossed them over the waters, as they came into another land.* But they took this counsel among themselves that they would leave the multitude of the heathen and *go forth into a further country.....*that they might raise up their statutes which they never kept in their *own land.* And they entered into the Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, even for a year and a half; and the same region is called *Arsareth.*³

This passage, no doubt, is Apocryphal, but it indicates what was believed by the Jews about the ten tribes at a very early period. This passage amounts, at least, to an historical evidence of the fact that the ten tribes did

¹ II Chron., XXX : 1.

² II Chron., XXX : 6.

³ II Esardas, XIII : 39-46. The First and Second Books of Esardas were accepted by the Church as the "Word of God," and it was not until the Council of Trent (1546 A.C.) that they were rejected as uninspired.

JESUS SON OF MARY

not return to their "own land," but rather left their place of captivity for a place which to their minds was a place further away from their own land, i.e., further towards the East, and to a place called *Arsareth*. I might mention here that in *Tabaqat-i-Nasiri* it is stated that in the time of Shansabi dynasty, a people called *Bani Israel* (Gchildren of Israel) used to live in *Arsareth* and were engaged in trade.¹ Thomas *Ledlie* in his book, *More Ledlian*, writing on the origin of the Afghans, gives cogent reasons for connecting *Arsareth* with Hazara district in the N.-W. F. Province of Pakistan;² and the territory of Kashmir adjoins that of Hazara. But the old boundary of *Asrat* in Swat was just on the opposite bank of the Indus river and higher up near Chila, ran into Kashmir territory.

Josephus, who wrote in the reign of Vespasian, records a speech of King Agriappa to the Jews wherein he exhorted them to submit to the Romans and expostulated with them in the following terms :

What ! do you stretch your hopes beyond the river Euphrates ? Do any one of you think that your fellow-tribes will come to your aid out of *Adiabene* ? Besides, if they would, the Parthians would not permit them.³

We learn from this oration, delivered to the Jews themselves, and by a king of the Jews, that the ten tribes even at that time were captive beyond the Euphrates and under the Parthians. Josephus himself tells us that so late as his time (latter part of the 1st century of the Christian era) the ten tribes "were still beyond the Euphrates, an immense multitude and not to be estimated by numbers."⁴ That these tribes had not returned even in the time of Jesus is evident from his various utterances. He spoke of them as "lost"⁵ "the lost sheep of the house of Israel,"⁶ and "as the children of God that were scattered abroad."⁷ He proclaimed that his mission was "to seek and save that which was lost."⁸ James, the brother of Jesus, addressed his Epistle "to the ten tribes which were scattered abroad."⁹ He addressed the twelve tribes because all the descendants of Judah and Benjamin had not returned to Jerusalem.

¹ *Tabaqat-i-Nasiri*, 179.

² Thomas *Ledlie*, *More Ledlian*, Calcutta Review, January 1898.

³ Josephus. *Antiq.* XI : V : 2. ⁴ *Ibid.* XV : II : 2 ; *Wars.* II, XVI : 4.

⁵ Matt., XVIII : 11. ⁶ Matt., XV : 24. ⁷ John, XI : 52.

⁸ Luke, XIX : 10. ⁹ Jas., I : 1.

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It is, however, true that on a pledge to return, some very few of the captives used to be "granted leave of absence" and permitted to pay a visit for a limited time to Jerusalem. This was usually done on one of the feast days.¹ They were on these visits described and addressed according to the country from which they had come. This makes intelligent the following address of Peter to these visitors on the day of the Pentecost:

Parthians and Medes and Elamites,² and the dwellers in Mesopotamia and in Judæa, and Cappadocia,³ in Pontus,⁴ and in Asia... be this known unto you, and harken to my words.⁵

This passage clearly shows that the ten tribes were not even at that time resident in their *own land*, for people of Samaria were not mentioned by Peter, although he was addressing the twelve tribes.

St. Jerome, who wrote in the 5th century of the Christian era, while discussing the "*Dispersion of Israel*" in his notes on *Hosea*, said:

Until this day the ten tribes are subjects to the kings of the Persians, nor has their captivity ever been loosened.⁶

Again in another connection, he wrote:

The ten tribes inhabit at this day the cities and mountains of the Medes.⁷

Dr. Alfred Edersheim discussing in his book, *The Life and Times of Jesus, the Messiah*, the fate of the ten tribes, says:

In general it is of the greatest importance to remember in regard to the Eastern Dispersion that only a minority of the Jews, consisting in all of about 50,000 originally returned from Babylon, first under Zerobabel and afterwards under Ezra (537 B.C.E. and 459 B.C.E. respectively). Nor was their inferiority confined to numbers only. The wealthiest and most influential of the Jews remained behind. According to Josephus, with whom Philo substantially agrees, vast numbers, estimated at millions, inhabited the Trans-Euphrates provinces⁸.....the great mass of the ten tribes was in the days of Christ, as in our own times, lost to the Hebrew nation.⁹

¹ Cf. Zach., VII: 2-3.

² A province in the interior of Asia Minor.

³ A province in the S. E. of Asia Minor.

⁴ According to Prof. Sayce *Elam* was the Assyrian *Accadian* on the borders of South East Persia.

⁵ Acts, II: 9-14.

⁶ *Tom.*, VI: 7

⁷ *Ibid.*, VI: 80.

⁸ Dr. Alfred Edersheim, *The Life and Times of Jesus, the Messiah*, 8.

⁹ *Ibid.*, 16.

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There can, therefore, be no question that the ten tribes did not return from their captivity to their *own land*. There is no room left for any shade or shadow of doubt in the matter. Has any one heard of any expedition of the ten tribes going forth independently from the country of their captivity to conquer other nations or countries? Has any one even heard of their rising in insurrection to burst the bonds of their captivity? Has any mention ever been made of their release by their overlords? Ezekiel, no doubt, did prophesy that they would be brought out of the country of their captivity, but it was not towards the land of Israel for, in the name of the Lord, he had said :

I will bring them forth out of the country where they sojourn but they shall not enter into the land of Israel.¹

But to which country or countries were the ten tribes taken? To be able to answer this question satisfactorily, we have to retrace the various steps of history. From the Old Testament we learn that Tilgath-Pileser had carried them away to "Halal and Habour and Hara, and to the river Gozan."² Sargon had done the same.³ Halal according to the researches of Layard and Rawlinson was in upper Khabour and Habour was a river of that name in Kurdistan which fell into the Euphrates. But Ezekiel, who himself was a captive spoke of the river Chabour (Khabour).⁴ If Habour was in fact a river it could hardly have been properly described by reference to another river (Gozan). Rabbi Aba, the son of Kahana, appears to be more to the point, when he says that Halal meant Helzon and Habour stood for Adiabene, the country mentioned by king Agriappa. George Moore mentions another Rabbinical tradition to the effect that the Ten Tribes passed over a river flowing through the land of Cush.⁵

The journeys of the ten tribes further east is inter-linked with the varying fortunes of the great empires which flourished in the East, and with the wars which were waged by one against the other. In these early times one of the objectives of wars was the amassing of a great population for manual labour and the creation of

¹ Ezek, XX : 38.

² 1 Chron., V : 26.

³ II Kings, XVIII : 11.

⁴ Ezek., I : 1.

⁵ George Moor, *The Lost Ten Tribes*, 148-150.

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new centres of civilization and trade. From time immemorial it has been customary for the captives taken in war to be transported bodily to another field for purposes of colonization. When the world was so scantily populated such methods were natural and effectual. The increasing working power, thus obtained, brought about improvement in the new countries which otherwise could not have been accomplished. Thus walled cities were constructed, canals were excavated and huge palaces and other edifices and monuments were built. All the mighty works of ancient Assyria, Babylon and India were literally "the works of man's hands", and the extent of these buildings and monuments must have demanded an immense supply of manual labour. Only conquering monarchs with whole nations as prisoner could have compassed such gigantic remains of antiquity. This custom of forced labour continued from time to time. Thus it was that the people of Western Asia—Israelites, Jews, Phœnecians, and in their turn the Assyrians, the Babylonians, and even the Persians and the Grecians, were transported over vast distances by land, and a movement was given to the human races in that part of the world which has complicated the science of ethnology.

The peopling of Australia, New Zealand and America by the British, of Canada by the French, of Brazil by the Portuguese and of Argentina and Chile by the Spaniards and Italians is a modern and more comprehensive process in the distribution of humanity. They are of a more permanent character because they were a sort of voluntary emigrations. But ancient, compulsory movements were wholesale and they led to the distribution of people in places which would not ordinarily have invited them. Sometimes settlements for these captives were made in supersession of a displaced or annihilated people, sometimes they were forced on the possessors of the land as an ethnic variety to them. Again, as was done by Tilgath-Pileser, new districts were created for the consolidation of the empire. The outlying provinces of the dominions were also considered as convenient and essential dumping places for such bodies of captives as were not required for public works elsewhere. A few who could fight accompanied the armies, others who were able-bodied followed the army.

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In those days it was a matter of transporting the captives overland, and on foot to the farthest limits of these great Asiatic empires. Thus they tramped away to the East or to the South, for nothing was known of the geography of the North or the West. Eastward also lay the land of the sun, whence Solomon was known to have brought to his court gold, silver, ivory, pheasants, and peacocks, and from whence also came the mercenary Indian soldiers who had fought in the armies of Tilgath-Pileser, of Cyrus and of Darius.

Nothing could be more natural than that Tilgath-Pileser who had effected conquests in Asia, and which had carried him as far as the very borders of India, or that Sargon or Nebuchadnezzar should have deported a portion of the Israelitish nation to colonize their Eastern possessions. Darius later employed the same process to the same ends when he deported Greeks from their Lybian Barke to Bactria. In building the vast Persian Empire a gradual fostering of Eastern Colonies set up an example to be followed by the succeeding kingdoms which one after the other held sway in Central or Western Asia. The Parthians ruled in India itself. Alexander, for example, transported people to Chitral in Northern India for similar reasons. They are a mixture of Greco-Persian stock and exist till today as *Kafirs* of Chitral and Hindu Kush.¹ George Moore tells us that the occupation by the Scythians, in fact, of the very provinces in which the twelve tribes dwelt, forced them further East.² The great Wall of China was also the product of forced labour to prevent the Greeks and the Parthians, and in consequence their prisoners, the Israelites, from going any further.

But though the peopling of far off lands in those days was necessarily a land process, yet the geographical features of the land determined the direction of the human tide. I have already mentioned that Tilgath-Pileser had, since twenty years before the fall of Samaria, and the consequent deportation of the ten tribes of Israel, made conquests in Asia and had almost touched the very borders of India. Why he went no further, or

¹ Sir George Scott Robertson, *The Kafirs of Hindu-Kush*, 237.

² George Moor, *The Lost Ten Tribes*, 110.

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why Darius returned soon after his entry in the Punjab, or why Alexander left the greater part of India unexplored can only be explained on natural grounds. The Indus valley would offer to the military invaders from the West the first taste of the quality of the climate of the Indian plains which they would have to encounter. The Indus valley in the hot weather would possess little climatic attraction for the Western highlanders. Again, the freezing cold in the winter months of the Himalayas, and the constant snow on "the roof of the world" would have been another deterrent for further progress. The Gobi desert would also prevent any further marches of the army. That is why the armies of Alexander refused to go much beyond the Indus or beyond India, and when forced to do so mutinied against him. He could not enter China and had to return disappointed. The great Assyrian, Babylonian and Persian conquerors before him must have encountered much the same difficulties. It is clear, however, historically that whereas the Assyrians and the Babylonians knew and trod the way to Afghanistan (or Bactria), Bokhara and Samarkand, the Persians, Greeks, Scythians and Parthians entered India. The Parthians even settled and ruled in Northern India. Darius and Alexander on their return went to Tibet and the borders of China. If we examine the map of Asia with a little care we shall see that there are no formidable barriers to the passing of large bodies of people from Nineveh to Herat (Afghanistan), or from Herat to India until we reach the Indus itself, or from the Indus valley through Hazara, Kashmir, and, in the summer months, on to Gilgit, Ladakh and Tibet itself.

The retreats of Darius and Alexander also give us the clue to the general lines of communications in ancient days between Mesopotamia, Afghanistan (Bactria), India and Tibet. The invasions of Mahmud of Ghazni are comparatively recent affairs. But the centuries which have rolled by since the days of Tilgath-Pileser have done little to modify these lines of communication from the earliest times with which we come in contact through any human record. We find these high-roads being trodden by the feet of thousands and thousands of weary captives, soldiers and merchants, an intermittent tide of humanity, in numbers unknown to modern times, bringing Western

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Asia into touch with the East to an extent which we can hardly appreciate.

I have already quoted a passage from the Second Book of Esardas and have also referred to the prophecies of Ezekeil and Zacharias regarding the movements of Israelites away from their own country towards East. I have mentioned that as a result of the Scythian invasion the Israelites were compelled to move further East. The Scythians, in fact, ruled over Afghanistan and India.¹ What is more natural is that the ten tribes should have moved with their conquerors and rulers to the distant lands in the East and just stop further penetration beyond those places which, we know from history, their conquerors and rulers could not and did not cross. If this be true, we have a right to expect and find the lost ten tribes in Afghanistan, Balkh, Bokhara, Khorasan, Kokand, Samarkand and Tibet and also in Western China and in India—N.W.F.P. (Pakistan) and Kashmir.

The remnants of Israel, of course, would still be found in Mesopotamia and in countries further West.² It is a most significant fact that whereas the Jews in Palestine, Arabia, Turkey, Mesopotamia and Persia style themselves as *Yahoodi* (Jews), those from Persia onwards call themselves *Bani Israel* (Children of Israel). Dr. Joseph Wolff, himself a Christian Jew, tells us that he came across Israelites in Persia, Kurdistan, Khurasan, Kokand, Bokhara and Samarkand. In Bokhara, he estimates, they were ten thousand in numbers. Regarding the Israelites of Bokhara and Khurasan he says :

They were quite ignorant of his (Jesus') history and suffering and death, which also convinces me that the Jews of Khurasan and Bokhara are of the Ten Tribes, who never returned to Palestine after their Babylonian captivity.³

Dr. Joseph Wolff states that the Israelites of Bokhara would not even listen to him until he had recited the *Shemay Israel* i.e. the Cry of Israel : "Hear, O Israel, the Lord our God is one Lord."⁴ He mentions that they call

¹ J. H. Wheeler, *History of India*, 1239. ² *The Ten Tribes, Where are They?* By one who has been among them. This pamphlet was published in 1893 by the Operative Jewish Convert Institute, London and is attributed to Rev. J. H. Brühl.

³ Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the years 1843-1845*, 7.

⁴ *Ibid.* See also Deut., VI : 4.

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bitter vines : the *Vines of Sodom*, and also records :

All the Jews of Turkistan assert that the Turkomanians are the descendants of Togarmat, one of the sons of Gomer.¹

Syed Abdul Jabbar Shah, the ex-Ruler of Swat, refers to a letter written by the Emir of Turkestan to Xerxes in which it was stated that some of the ten tribes were at that time living in his country.²

Sir Thomas Holditch also found an Israelitish colony in Balkh, which he described as the Bessos of Darius.³

Dr. Wolff mentions that among the Israelites of Bokhara there is a very old tradition that some of the ten tribes are also to be found in China.⁴ If we turn to China we find that the Israelites of K'ai-Fung Fu claim their entry through India.⁵ Francis Bernier writing in 1664, mentioned that certain Jesuit Fathers of his time had come across Israelites in China and Tibet.⁶ Hue and Gabit give a very vivid description of the customs and habits of these forlorn and forsaken Israelites who hardly then knew their prayers in Hebrew.⁷ Meer Izzut-oollah, who had been British Resident for years in these countries, records that the Tibetan Jews assert that their original scriptures were in a language which had been unintelligible to them.⁸ In India itself we have Bani Israel in Bombay and on the Malabar coast.

I have so far just stated a few facts, recorded by different travellers, regarding the dispersed Israelites. I am really more concerned with the *Bani Israel* of Afghanistan and Kashmir. I will, therefore, deal separately and at some length with the origin, descent, habits and customs of the inhabitants of these two countries.

(To be continued)

¹ Dr. Joseph Wolff, *Narrative of a Mission to Bokhara, in the years 1843-1845*, 10. See also Gen. X : 3.

² Syed Abdul Jabbar Shah, *Mun'amene-i-Beni-Israel or the Afghan Nation*, f 69.

³ Sir Thomas Holditch, *The Gates of India*, 69.

⁴ Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the years 1843-1845*, 11.

⁵ Rev. J. H. Lord, *The Jews in India and the Far East*, 23.

⁶ Francis Bernier, *Journey to Kashmir, the Paradise of Indies*, 171.

⁷ Hue and Gabit, *Travels in Tartary Tibet and China*, 105.

⁸ Meer Izzut-oollah, *Travels in Central Asia*, 14.

CORRESPONDENCE

Religious Education Society,
Cooper's Hill Training College,
Englefield Green,
Egham, Surrey.
12th January, 1948.

Dear Sir,

I have been authorised to write to you on behalf of the Religious Education Society of this College to ask if you would be so kind as to allow some of our members (probably about 20) to visit the Mosque, and to ask if you could give us a talk, at the same time, upon Islam in the Modern World.

If Wednesday the 18th February would be convenient, that would suit us, if not, perhaps we could come on 17th March.

Yours faithfully
S. DUMMONS.

Cooper's Hill Training College,
Englefield Green,
Egham, Surrey,
24th February, 1948.

Dear Dr. Abdullah,

I hope our students have written and expressed their thanks for a most enjoyable and profitable visit to your Mosque and home. But, in any case, I would like to add my personal thanks for all that you so generously did. I don't know by what magic you provided the tea, but no doubt Islam has its miracles as well as Christianity!

We did at least deeply appreciate your friendly welcome and most kind hospitality, and I know the men were very interested in all that you said.

I hope we shall meet again one day.

Sincerely yours,

G. H. B.

Senior Lecturer in Religious Education.

P.S.—We would wish to include the boy and girl who waited so nicely upon us in our expression of thanks.

G. H. B.

ISLAMIC REVIEW

Sherfield-on-Loddon,
Nr. Basingstoke,
Hants.
5th March, 1948.

Dear Dr. Abdullah,

May I send you my grateful thanks for your very helpful talk which you so very kindly came to give us yesterday afternoon.

I was very struck by the manner in which you held your audience's attention and know that they were deeply interested in all you had to tell them. These chances of getting to understand different points of view are invaluable and I do hope that you will accept the thanks of us all.

I hope that perhaps some day you will be able to visit us again and perhaps next time bring your daughter with you.

I trust you were not too tired by your journey.

I remain, with gratitude,

Yours very sincerely,
(Sd.)
(Head Mistress)

The Authors' Club,
2, Whitehall Court,
London, S. W. 1.
22nd March, 1948.

Dear Sir,

I desire to thank you warmly for your kindness in sending me a copy of Maulana Muhammad Ali's book entitled "The New World Order."

I am very glad to have the book and I must appreciate your courtesy and kindness in bringing me into touch with Mr. Ali's work which I shall read with great interest.

I hope that I may have the opportunity after reading the book, of meeting you and discussing some of the points raised therein.

Yours very truly,
T. S. STERLING.

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